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LIFE AND LIGHT FOR WOMAN.



MAY, 1886.
BOSTON, CHICAGO, AND SAN FRANCISCO.
PUBLISHED IN BOSTON.

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WOMAN'S COMMISSION.

When, upon Easter morn,
The risen Saviour came
To Mary, as she kept
Beside his grave and wept,
He called her name.

Without one shade of doubt
Her heart replied, "My Lord!"
The mystery received
Of life through death achieved,
Her faith adored.



Unto that perfect faith
Christ gave at once employ;
Not to embrace his feet,
In trance of rapture sweet,
But nobler joy,—

To publish the great fruits
Self-sacrifice had borne,
Christ risen, rising still:
Proclaiming, by his will,
To hearts that mourn:

“Go, say that I ascend
Unto my Father’s throne;
My Father and my God,
Your Father and your God,—
Not mine alone.”

O woman, take thy stand
Upon this high position,
And faithfully hand on,
Till death itself is gone,
This great commission.

Wherever human hearts,
In high or low estate,
Waste upon earth and sense
Hopes that should soar from thence,
Your work doth wait.

To you the voice still speaks,
“Go, say that I ascend
Unto my Father’s throne,—
Yours, not mine alone,—
His gift to send.”

—Selected.

INDIA.

A NEW YEAR'S DAY IN MADURA.

BY MISS M. P. ROOT, M.D.

SHALL I begin my New Year, once more, and take you with me? Perhaps you in cold, bright New England can hardly enter into this sunny, warm India and believe it is January. Well, it is hard for me to realize it, too, with the temperature ranging from 80° to 86°, with the sun so hot and dazzling that we never go out of doors in the middle of the day if we can help it, and with our open doors and windows day and night.

The night before New Year's was our regular Thursday evening prayer-meeting, and the Madura and Pasumalai missionaries, ten in all, took tea at Mrs. Capron's. This is very pleasant, as those who play tennis come in early and have one or two games in Mr. Jones' ground. It is impossible in this country to get any exercise except in some such way. . . . After tea, while we were having our meeting, fire-crackers and guns went off occasionally, and this, with the Catholic and mission bells, kept up quite a noise during the night. Our churches had midnight services, largely attended by native Christians, but not by the missionaries.

Our first call was before our early morning tea, and a native woman brought us some fried cakes. As soon as we were through tea all the servants and their families came, and each one presented us with a lime, — the symbol of the gold ball, or something of the sort, which the old Indian rajahs used to present to favored guests, — and, as a whole, gave us each a beautiful wreath of chrysanthemums and a plate of native candies. Then the children sang an original hymn for the occasion, which the oldest boy had composed. The day was fairly begun; and I wish I could picture to you, just as I saw them, the picturesque, shifting groups of beautifully dressed, gaily dressed, poorly dressed, dirtily dressed, half dressed, and almost undressed people as they came before us all that long, long day.

By half-past eight we had received one hundred and twenty-nine calls. How you would have enjoyed being with us, for the first half of the day, at least. At that hour our large dining-table was pretty well covered, for each of us had had a lime for every caller, and fourteen wreaths had been put on our necks. These wreaths are beautiful, and hang below the waist. They are made for the most part of small yellow chrysanthemums, but some are of magnolia, jessamine, and other sweet flowers. Each one has a pendant of pink and white oleanders.

The offerings—and even the very poor bring a lime—are brought in silver or brass trays, and up to half-past eight had consisted of wreaths, bunches of flowers, flower bracelets, limes, pomegranates, plantains, a loaf of frosted cake,—considered by the natives a great luxury, and called “plastered cake,”—and papers of sugar, cocoanut, and sugar candy, “honey tubes,” a candy elephant and horse, and a “chusar,”—all beautifully moulded,—the areca-nut and its accompanying betel leaf.

At half-past nine we had had one hundred and ninety-two callers, and then the rush began. Church was to begin at half-past ten, and before that time all the village congregations wanted to call on us. At quarter to ten a native band came sweeping up in fine style, and after it a straggling trail of villagers. They came up on the veranda, — too many to get into the room, — and Mrs. Capron had them stand up in long lines, that she might see the families and schools together. She had a nice word for nearly every one, and all the women and children had from one to four plantains to carry away.

While she talked to them and they sang for her, I counted them. The small people shifted about a little, but I think I am on the safe side in saying there were one hundred and fifty. Before they had fairly salaamed themselves away, a second band and procession filed into their places. This was a company from the West Gate Church, led by the pastor. A song composed for the occasion, and with a refrain containing a good deal of “Mrs. Capron and Dr. Root” in it, was sung by half a dozen boys, accompanied by a violin, cymbals, and a tambourine. As usual, wreaths were hung about our necks, and we were presented with limes and plantains.

As they went off the front steps a new procession came up, those at the right led by the usual band of horns, tom-toms, and cymbals. This was the West Gate School, with its masters and mistresses. Such a pretty sight! They are all little heathen girls, and so were brilliant in beautiful gay cloths, nose and ear jewels, and bangles! They, too, reviewed before us, garlanded us, sang an original song, giving us beautifully written copies of it. Then they filed past us, placing their wreaths on our necks and limes in our hands, and making each her pretty salaam. Sixteen dear little prettily dressed girls, fourteen of them Brahmans, came next by themselves. As they went away the boys of a village school and their masters came; they sang for us, and were rewarded with plantains.

Just here came a break, and I put on my hat to go to church.
. . . The two entrances to the church were very prettily dec-

orated with plantain leaves and other greens, with banners of Turkey-red with gilt letters. Over the church were Japanese lanterns and the English and American flags. Inside were more red and gilt banners and Japanese lanterns, strings of the pretty yellow asters, flags, and plenty of green trimmings. I was in time to hear — but not understand — two addresses and a prayer, and to see the offerings come in. . . .

At half-past twelve a boys' school came to call upon us, and sat around on the dining-room floor. They had carefully practiced for the occasion, master and all. The master made a short speech: "May God bless you both. A Merry Christmas and A Happy New Year. Three cheers for Mrs. Capron and Miss Root." The boys responded with, "Hip! hip! hurrah!" At one o'clock we had had eight hundred and fifty callers. At this time two of the temple elephants came calling. As there were many children hanging about, I gave each a two-anna piece — about seven cents, and they performed to the satisfaction of the children, and also to mine. But they were not so entertaining as four monkeys, who performed ever so many tricks.

At two o'clock Mrs. Jones fed on her lawn about two hundred of the people from the poor village congregations. At four, Mr. Jones entered heartily into some athletic sports which the people got up. We went out to see them, and sat with the usual wreaths about our necks. I stayed till after the rope-pulling. The heathen took one end, and the Christians the other. We feared the Christians would be beaten, for they were not so athletic as the undressed heathen; but they carried the day from the first. How the people did shout and applaud! We all rose to our feet and clapped, and I felt like screaming, too, I was so pleased.

We then came in to rest, but the people, fresh as ever, flocked over to the church to have a *pujorum*, or concert. Our overland mail had come at two o'clock, and in one of the lulls I had read my few letters; but coming in at night, too tired to take more than a cup of tea, I found it most refreshing to sit down to read. I read my *LIFE AND LIGHT* from beginning to end, and had begun to read the *New Woman's Work* from end to beginning, when Mr. Jones and Miss Swift came for me to go to the concert. We found the people closely packed on the floor, the cymbals, the fiddle, the tambourine, and the same lyrics going on, as if they had not been going on all day. Mr. Jones having invited the people over to fire-works, we, too, marched behind a band to see them. . . . Do you wonder that I was glad to go to my room, or that I was too tired to sleep well?

The next day callers continued to come, many people who

kept themselves aloof from the crowd, coming by themselves. Then Sunday ushered in the Week of Prayer. Each day we had services at seven in the morning, and again at four in the afternoon, with Mrs. Capron's Bible-women. Mrs. Capron took up for the week the seven feasts of the twenty-third of Leviticus; but the Feast of the Passover alone took us four days, and the rest of the week was given to the "Feast of Tabernacles," and of "Unleavened Bread," and of "First Fruits."

On the following Monday all our Madura missionaries arrived for a ten day's meeting; but my letter is too long, and I must not go into details.

JAPAN.

LETTER FROM MISS COLBY.

Miss Colby sends us the following account of the season's work in Sakai:—

I SPENT most of the autumn in touring, but continually came to Sakai for Saturdays and the Sabbath. Certain ones urged me to move here for the winter, and open an English school; but the calls came from every side so appealingly I found it hard to devote myself to any one place. In the middle of November, however, I moved over and opened a night-school for the public-school teachers, with twenty-six scholars, most of them strongly opposed to "the way." Sakai has been like a bivalve—the harder the efforts to open, the tighter it has shut itself.

I had a wide range of plans, but for a month and a half it seemed as if I were in every way given over to be tried in my patience. Being the only foreigner in a large city, of course I attracted much and unpleasant attention. Some twenty years ago a French ship came here, and the sailors, while on land, were fired at, and some of them killed. In return for this a number of the citizens were forced to commit *hari-kari*, and their graves are now honored places here. This is said to be one reason why the city has for years so resisted Christian influence and hated foreigners. One day as I was walking on the seashore with two Japanese ladies, the fisher-children, catching sight of me, raised a shout, and ran to inspect the foreign woman. This became the nucleus of a rapidly increasing crowd. I was struck several times, and we received showers of small stones and sand, besides shouts of abusive language. We got away safely, and I reported the matter to the Osaka governor, who dispatched a messenger immediately to punish the offenders, and warn the police to see that no danger came to foreigners. Before that, walking the streets was

an impossibility, on account of the insolent crowd, but now I have very little disturbance.

The English class has been a pleasure from the beginning, and now I rejoice in many signs of promise. I have refused many, as all want evening hours, and I do not believe in doing more than can be done well. Two of the scholars are *Kockos*,—civil magistrates elected by the people. These two have charge of schools, and one is the older brother of Kanamori, our pastor in Okayama, who has long resisted the truth. The other is one who has discharged several under teachers for preaching Christianity, and he is now one of my most devoted “disciples,” as he calls himself. I went to call on his wife, choosing an hour when he ought to have been in school, for I knew full well there was no use in trying to reach the wife when the husband was near. I fancy she sent for him, for he soon appeared and entertained me, while I could not induce the wife to enter the room, only as she crawled in as a servant, to bring tea and cakes. This is the usual way in old-style Japanese homes. All the men pay me great respect, which gives me much encouragement, proving that Japanese gentlemen can accept woman on an equality, in this case as a superior; and this is a fresh stimulus for urging forward the higher Christian education of women, not only in Japan, but in Christian countries. . . .

Hitherto I have only taught the reader, with a Bible class for the advanced ones on the Sabbath. I told them at the first that my object was to gain them for Christ, and that the English was only a means for this; but they showed very plainly that they wanted nothing of the former, and I felt it was not best to push them: I hung up a “Silent Comforter” in Japanese, which has attracted much attention without giving offense, and I have tried to reveal the truth as I have had opportunity. The *Kockos* whom I mentioned have just sent me word that if I wish to read the Bible every night, to do it without any hesitancy, but to let the change come as from them, because they are the ones in authority, and no one will dare say anything contrary to them. I am somewhat puzzled over the request, but the messenger says that, as my object is to teach Christianity, they fear that I will go back to Osaka, and lose my interest in teaching them. I have enjoyed the English Bible class very much, and I have a hope these scholars have talked of it to others.

There are three other men who take not a little of my time, thoughts, and prayers. One is the teacher of English in the Normal school. He studied for years in Bishop Williams’ school (Episcopal), so that he is learned in the Western religion without

accepting it. The second teaches English in the city schools, is a graduate of Fukuzan's school in Tokiyo, and has studied a long time with missionaries. The other is a man sent here by the Osaka church and missionary society to do Christian work, and who, although between forty and fifty, is very anxious to learn English; and I am equally anxious to help him better to fit himself for his great work.

Do not think my thoughts are all given to the men, although I am sorry I have become so much a Japanese as to put them in the foreground. My woman's work here has been very heavy and difficult. I have again and again, by one means and another, succeeded in drawing large meetings. They seem, however, to extend no further than my personal influence, which kind of work is most wearing and disappointing. Now, from half a dozen to a dozen come every afternoon to learn knitting and other fancy-work, and study the Bible in connection with it. There are fifteen or twenty whom I always expect to see in my Sabbath Bible class, although there are usually more than that, and more than formerly are attending the mixed meetings. There have been times when only two or three would come. All the women whom I have seen are unlettered, but very busy with their spinning, weaving, and housework; happy and satisfied, having few wants, and fewer ambitions. Looking at them as an ordinary traveler might, I think they compare favorably with the country New England woman of the same class. The New England woman is sharper and thinner, and oftentimes more unhappy and less prepossessing in appearance. That is the surface. . . .

Since beginning this, I have received a letter with this question, "Have they made any progress toward the ideal of a Christian home, of a pure, chaste Christian woman for its center?" To the first clause I would say an emphatic yes; to the latter, no. Man is the center of everything, native and foreign, so far as I have seen, except that Takahashi girls' school of which I have written before. I think the possibility is open to woman, but few are ready for the situation; although there is a looking toward it. The general influence is too heavy. I must not forget Okane and others who have been directly in the dominion of lady missionaries. These are the exceptions that prove the rule, and the dominant power of man is the rule. Until woman has the faculty, the opportunity, the desire of virtuously supporting herself, she must cringe before the supporting power. It is so the world over. If she cannot gain the position of wife, she must strive for the next best, and oftentimes more comfortable place of concubine. All that was said of the ancient Jews may be said of this

people, and the Christians are still in the land of the Philistines, and more "bone of their bone, and flesh of their flesh." My sense of justice and right has been too long outraged to talk calmly on this subject of woman.

. . . Who is equal for these times. The questions of the hour tax all the powers of the missionary. The Bible is full of terrible things for these heathen Japanese. The cry comes from all sides, "Why have you taught us this way to bring us into such anguish?" Who is to support the concubines and their children? Who can cope with educated and traveled men who know the evils of Christian countries, and say they are "worse than heathen Japan"? Unless we have the wisdom and knowledge of God, and have a *daily* baptism of the Holy Spirit, there is much confusion.

Double the work that I have accomplished has had to be pushed aside for lack of time, and workers. We need a dozen Deborahs, who are neither afraid of trouble or evil report, to go up immediately to battle against the mighty. Lest some may be hindered by words, I want to call to mind that it is "not by might, nor by power, but by the Spirit, saith the Lord of Hosts;" and whoever comes truly in the Spirit of God will be right, and whoever attempts this warfare in human pride will be wrong.

EAST CENTRAL AFRICA.

LETTER FROM MRS. IDA C. WILCOX.

The following letter from Mrs. Wilcox will be of interest as showing some of the difficulties and successes of pioneer missionary work.

MAKODURNI, INHAMBANF.

WE now have six girls and twenty-two boys in our family. We are only teaching them to read and write in their own language, and the Catechism. We feel that our mission is to teach them Christ, and the way of salvation; therefore, the Bible and Catechism take up two thirds of the time. As a result of this constant teaching we have a class of twenty inquirers, who have said they want to be Christians. We feel some of them are really trying to serve Christ, and will sometime be the beginning of an Inhambane church. We are looking now for an outpouring of the Spirit. Pray with, and for us, that this day may soon come. In our most advanced class, which numbers five boys, is the brightest, most intelligent boy we have found here. He only began studying when I returned from Natal, the last of August. He now writes the best, and reads as well as any, of the class, one

of whom has been with us two years, and is himself a very bright boy. This boy will now set up and strike off a proof-sheet of about 1,000 ems in a day, without help; and after the second, or, at most, the third proof, he has a clean sheet.

We are now printing a Catechism. Mr. W. is translating "Milk for Babes." We want each boy and girl, when they learn to read well, to have a copy of this, also leaves from the Bible for their own. So you see that your little press is doing its part of the evangelizing work.

Work among the girls and women is one of the problems. They are very regular at our meetings, yet cannot understand that this is for them, as well as for their husbands and brothers. I long for the "gift of the tongues," but find that this tongue is to be got only from study and practice. There are none of the Hottentot *clicks*, but they have sounds that to me are much harder: for example, an "h" sound combined with the "r"; a "b" combined with "v," a "b" and a "g"; and others in combination with "s" and "z;" all of which defy any one to speak correctly but a native. We are beginning to feel encouraged about our own girls, four of whom are beginning their third month, and all seem contented and happy. We feel that they are thinking about what it is to be a Christian, although they sometimes come to queer conclusions. The other Sabbath evening, after our meeting, some of the girls came rushing in and wanted to know if they believed, they must come and live with us. Mr. Wilcox told them "No," they could believe and live at home,—and was going on to show them how it would be better for them to live with us, and study and learn to read the Bible; but before he could get out any more words they began dancing around the room, saying, "We'll believe! we'll believe!"

These six girls have promised to stay a year. I could take three times this number if I only had the room, the strength, and the means. The girls like sewing, but they handle their needles in a most awkward fashion. The men do all the sewing that is done in their kraals, having originally learned from the Banyans and Portuguese; and all, tailor fashion, drive the needle from them. It requires much teaching and a great deal of patience to get them to sew well and straight. I draw a line, and tell them to follow it; pretty soon one will bring her work to me and ask if that is good, when it goes off at an angle of 45°. They will pick it out and sew again in the same manner. After having taken it out a great many times they get tired, and ask if it isn't time to get supper. But when a girl sews one inch straight, and is rewarded by a word of approbation, she will dance around and clap

her hands, show it to all the girls, and even carry it out to show the boys who are working near the house.

On Sunday the people seem to think our house is theirs; and we are willing they should enjoy it, if they would only come into our dining-room, which is also sitting-room and parlor; but we have to shut the door tight or they will crowd into my bedroom, where the babies are sleeping, to admire themselves in the glass; and one day I even found a girl trying my bed.

Our public service begins at 10 A. M.; but long before that they begin coming, and by ten we have a good congregation, mostly women and children, with some young men and a few old ones. After this, the inquirers' class; at 4 P. M., Bible class; after tea, evening meeting.

One Sunday, directly after morning service, we were called to see a baby which had rolled from his bed into the fire, and his whole side, arm, and leg badly burned. When we arrived there we found that pneumonia had set in, and we told them the baby would not live. They said they knew it; some one had bewitched it, and that was why it breathed so. We tried to show them it was God, but they could not comprehend. Coming home, we stopped at a kraal where they were drying a lot of a kind of caterpillar for their future eating. Just before leaving, they brought a bowl of honey for refreshments. The people, as a rule, are very hospitable when we call at their homes, and are great beggars when they come to us. The next morning the father of the burned child came and said the child was dead, and asked if they could not keep a cup and saucer and spoon we had left there with medicine; and if we could not give a couple of yards of cloth to bind about the mother for mourning. This is the way they express their gratitude.

December, 18th.— Yesterday some strangers came in, and, of course, began examining things. They stood looking at a large steel engraving of Martha Washington; all of a sudden one covered her head and ran out of doors. She was frightened.

This morning the brother of one of our girls came for her pay, and while he was talking to Mr. Wilcox, the girl took occasion to run off into the woods. Pretty soon he called her, but she did not come. Then the man said we had hidden her. We told him "No; come and see." So he came, looked under beds and behind doors, but did not find her, and finally went home. Then she came back. I asked her why she ran away from her brother; she said she was afraid. Her father and mother were dead, and he would take her pay and "eat it up" (use it). She did not want him to have it, but was afraid to refuse.

Young People's Department.

TALKS WITH OUR GIRLS.

ERZROOM, Feb. 12, 1886.



WE have this year begun to have family devotions in English once a day. (We have not as yet thought of doing so at school devotions.) We have a few verses, I one, and the (boarding) pupils the next, in concert, and then I offer a prayer (in English), closing with the Lord's Prayer, which they have learned very nicely. Of course remarks are always made in Armenian.

The other evening we had Matt. xxvi. 1-13. I called attention to the 8th verse — "this waste." Some day I would like to talk with you about this matter of waste — the seeming waste in the world. It has been a profound and painful problem to me, but I am learning that what I have called waste, is really God's perfect conservation. When we came to the 13th verse I spoke of the great honor done this woman, and through her to all her sex: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done." What inspiration in these words! What *saving* of precious ointment" was that which poured it out lavishly on the Saviour's head! "Saved through all those centuries! What an example to us to pour out loving devotion without stint; not feeling it a waste — oh, far from it!"

After devotions I began to ask questions about the prayer-meeting from which we had just returned. It was conducted by Mr. Chambers, who read 2d Kings iv., dwelling on the first seven verses.

"Do you understand Mr. Chambers?" I asked, looking around on the bright and lovable faces of the girls sitting about the long table.

"Oh, yes," replied Susan, quickly; "even better than our own pastor. Mr. Chambers is very clear; my grandma says so too."

"May I ask a question?" says another, almost interrupting.

"Certainly."

"Why did the Shunamite woman charge the prophet with deceiving her?"

"I don't think she meant it so. She wished to express astonishment, — which was natural enough, — and used the forms of speech which seem common at that time."

"She was lacking in faith," suggested another.

"No," I replied; "it does not seem to me a want of faith on her part. She used the phrases of that time and place to indicate surprised joy at the approach of something greatly desired, but which had long seemed hopeless. 'Too good to be true,' as we might express it.

"This is a beautiful story — this of the Shunamite woman. Beautiful in her practical devotion, in the relations between herself and her husband, in the quick and tender sympathy of the prophet, who almost reproaches God (verse 27), as though he should have been notified of the trouble of his friends. That woman had a deep nature, and this was a deep, terrible, and glorious experience to her. Girls, don't be afraid of the hard things, the painful things! They are often our greatest blessings. While sitting in church this evening I heard the word "*medz-tzav*" (has grown), and immediately the word divided itself into two, and became *medz tzav* (great pain). Growth is pain, and all pain should be growth; I know this from experience. My growing times have been coincident with, or succeeding to, time of trouble, temptation, or suffering. Let us *grow* at all cost!"

There was then a little general conversation, the girls bringing forward various cases similar to the Shunamite's — Sarah, Zachariah, etc.

"I have often wondered," said one, "why God does not give flour instead of wheat."

"That would never suit *you*, Rachel," I answered. "You would be perfectly miserable if there was no housework or needlework for you to drive!"

There was a general laugh, for Rachel is a most energetic girl, accomplishing a great deal of work in a day, — or of worrying!

"But, seriously," I continued, "God knows us better than we do ourselves. Exertion, struggle, conquest, are essential to our happiness.

"Bread is *the* essential in the way of food, and yet what a tiny grain, and how much must be done, and how much time expended before it becomes flour! The Bible is the bread of life to our souls; it is meant to sustain our spiritual life. But merely reading does little good, it seems to me. Study it; dig below the surface if you wish to find its treasures. Years ago I did not enjoy the

Bible. Then I found that the Gospels, Isaiah, and Revelation formed an exception, and concluded to stick to them. After awhile it seemed necessary to teach the Old Testament, and very reluctantly I began at Genesis. The third chapter is still a crushingly humiliating one. But as I went on I found it opening up. I was astonished and delighted to find gold where I had seemed to see only something very dull and hard. The story of Lot, which had always disgusted and incensed me, I found—when I tackled it earnestly and conscientiously—to contain wonderful character-painting, and woven through the whole, the most divine and beautiful views of God's character.

“Where can we find such tender forbearance, such pathetic kindness, as in the sad story of weak, worldly-minded, abominably unfatherly, pusillanimous Lot! (I use these adjectives deliberately and with premeditation.) I would have spurned Lot from me, especially when he began to cringe and whimper! ‘Great are thy tender mercies, O Lord!’

“Ah, well, poor Lot! perhaps he was not worth disciplining. There is a forbearance that comes of despair. Give me the impatience of my friends rather than a hopeless patience with me!

“Since then I have grown into other parts of the Bible, and I believe that some day I shall *love* every portion of it.

“Be *true*, girls; don't pretend to others nor to yourselves. Honestly and earnestly seek help and light, and you will be guided and blessed. Do faithful work and you will be rewarded. *Search* the Scriptures, and you will find joy and blessing unutterable and everlasting!”

H.

JAPAN.

LETTER FROM MISS RICHARDS.

Our young ladies will be glad to know that Miss Richards, who is to have charge of the training-school for nurses in Kioto, has arrived safely, and there is good prospect of obtaining a suitable site for the school and hospital. We still need over two thousand dollars for the building, and we trust the young ladies will do their best to send it to us before they separate for the summer. We have other work that we are anxious to offer, but feel that this must be provided for first. Miss Richards writes:—

I LANDED in Kioto on the morning of the 24th of January, just fourteen days from the time of leaving Honolulu. I came at once to the house of Rev. Mr. Jencks. That morning I went to a Japanese church with Mrs. Jencks, listened to a service in Japanese, and was introduced to three ministers, one of whom is on the committee for the hospital and training-school. Monday, I went

with Miss Talcott to a Japanese sociable. It was in the house of a Japanese woman. The first thing we did was to take off our shoes and go into the first room, where we seated ourselves upon our feet, and bowed down nearly to the floor, all the Japanese women in the room bowing to us in the same way. We were urged to go in farther, and after a little we got up and stepped along (very slowly) a few steps, again seated ourselves upon our feet, and bowed to new-comers. We were urged very hard several times to go in farther, and at last we went (always very slowly) to the chief seats in the room, in front of the place in which their gods used to stand when they were heathen, and where at that time, they never allowed any one to sit. We had little square cushions to sit upon, and we again seated ourselves, this time to remain until we left. As people came near they all bowed to us, and we of course bowed, always very low. You try it; first, bend down, then sit upon your feet, put your hands upon the floor in front of your knees, and bow your forehead nearly to the floor, and you have made a Japanese bow. That is in the house. We sat upon our feet for three hours while prayers were offered, hymns sung, and remarks made. Then refreshments were brought in; these on tin plates, and placed in front of us on the floor. They consisted of little sponge-cakes, little cakes with some sort of paste inside, and Miss Talcott and I each had three little mandarin oranges on our plates. Then came a tiny cup of tea, placed on the floor beside the plate. The tea we drank, but the nice things must always be taken home wrapped in paper. After the sociable had closed we bowed ourselves out, and I was glad of a long walk. I then went and took tea with the teachers of the girls' school, and came home in the evening.

Sunday, I went to Miss Talcott's Bible class, went to church, and sat on the seat, and went home with Miss Talcott to tea. Wednesday, Dr. Berry came from Kioto, and I went with him to see one of the Japanese professors who is much interested in the training-school. I talked a long time with this man through an interpreter. He told me that there is much interest among the Japanese concerning the matter. He also said, "You will have no trouble in finding plenty of the kind of women you want who will be glad to be trained as nurses." He took me with Dr. Berry to see a place which they propose buying. I was so much surprised to find anything so pretty! There is a house which can be made into a very good hospital for at least fifty patients, a house which can be made into a pretty home for nurses, three small houses which are plenty large enough for servants, and also for any thing else needed. One end of the ground is very near the river-bank, and

there is such a nice view of the mountains. The buildings are all connected by open corridors, and are now owned by a club, and the owner will sell cheap, because he wants the hospital built and the training-school established. So you see the outlook is favorable thus far. All the changes can be made and the hospital ready for me long before I am ready for the hospital. I think there is no doubt but the place will be bought.

Our Work at Home.

UNFORESEEN OCCASIONS IN OUR FOREIGN WORK.

BY MISS E. HARRIET STANWOOD.

(Read at the Annual Meeting of the Woman's Board of Missions, in Providence, R. I., Jan. 14, 1886.)

THIS work was inaugurated with conditions of life. It must develop and grow, or die. It was not a machine, which, although so perfect that, with careful oiling, wise use, and prompt repair it might run for years, doing its work about as well as when it was new, never better, must at last be abandoned. It was not a stray waif, floating its little barque upon the uncertain sea of charity and philanthropy. It was a normal child of well-balanced parts, whose natural, healthy growth must be expected and planned for. Juvenile diseases and other adverse forces might be encountered, but persistent vitality and vigorous exercise must prevail.

At its first annual meeting this Board, finding itself pledged to the support of seven missionaries and eleven Bible-readers, was asked to send more; and our one missionary who was present, is reported as giving a "sketch of the enlargement" in her corner of the field.

As birthdays have succeeded one another, new voices and many tongues have answered to the roll-call; and to-day, as the hosts are marshalled, and the long procession passes in review, the delicate, fair-faced leaders who have gone from beloved homes in our own land, introduce us to their companions of darker-skinned women and girls, arrayed in sheets and gauzy veils, tunics, long, loose-sleeved robes, gracefully folded *sarrees*, or even in some grotesque first garments of those who have just learned that it is better to be clad at all. Here are little children, with those of larger growth, eagerly scanning a new Zulu or

Mortlock primer; young girls with their text-books in mathematics, science, literature, and history, who, having turned their backs upon their images, or having given up their superstitions or the errors of a false Christianity, in their own homes or in villages will help to elevate their people; women whose eyes have been opened to the light of gospel truth, clasping their Bibles, which they will carry into smoky kraals, mysterious zenanas, and other dark abodes. As the long line passes, our missionary sisters, with thankful, it may be with tearful faces, and with as just a pride as filled the heart of the noble Roman mother, say to us, "These are our jewels." Our St. Ursula has more than her eleven thousand maidens, to whom she teaches things concerning the glory of God, and his Son, Jesus Christ, and concerning Christian charity and a pure and holy life.

This natural enlargement in geometrical progression was hoped for, prayed for, expected; yet in its very extent it has become an exigency, whose resultant, pressing needs are to-day a mighty occasion.

While planning for a near or distant future of this same healthy development, whose length and breadth we cannot measure, but whose height will reach into the heavens, the certainty of exigencies must not be left out of account. Just how or when they will arise we cannot tell, but there will surely be sudden occasions, urgent demands, pressing necessities, whose call will be imperative.

It may be asked of what sort they will be. The cry, "Send us more teachers," has rung in our ears until it is no unusual sound, and it may be we heed it not; but if we may hear it accented in the different dialects of the twenty-six languages used by our missionaries, harsh, discordant at first, as we listen it will resolve itself into the harmony of one intense plea; and if, while we listen, we may see the eager faces of the many who long to be taught, and of the still greater multitude who, as yet, have no wish for themselves but to go on as their ancestors have done for generations, there must be a readier response in a more oft-repeated, "I will go; send me." And must not those who go, whom we send, be sure of being upheld in every way by our gifts, our sympathies, and our prayers, which even we ourselves may help to answer?

Suitable outfits must, of course, be provided, and whatever may be necessary for long, and possibly toilsome, journeys to scenes of new and untried labor. Comfortable homes must be arranged, sometimes involving the building or purchase of a house, and necessary repairs must not be neglected. Some mode

of conveyance from place to place must be secured for those who devote themselves largely to touring; not an elegant equipage, but some means of transportation over rough roads and no roads.

There is never a summer when extra vacations and change of scene are not needed to recruit the health, which must be preserved, if possible, not only for the comfort of the individuals, but because the knowledge, wisdom, and experience of the possessors are so essential to that which they have undertaken to do.

Now that medical work is receiving more attention, we have calls for medical outfits, which are necessarily expensive; for dispensaries; and last, but not least, a training-school for nurses in connection with a missionary home, and a center of Christian work among Japanese women. That which has been shall be, and still more abundantly.

While some go, others return; not simply for temporary rest and recreation, to gain strength for more years of work, but because the energies are already too much exhausted by the long and constant strain of excessive effort, or by a debilitating climate, to make it possible to resume the life unwillingly relinquished. The soulless character of corporations has passed into a proverb, but the hearts of the women of this Board have known many an ache over the patient weakness and pain of some of our missionaries. Amazons for bravery and courage, but women, born and reared in comfortable American homes, with physical strength no match for the willing spirit. We are sure no one in our entire constituency will consider money misapplied when devoted as a modest, retiring grant to one who can no longer do our work in some foreign land.

How many times within the last few months, especially from sources of diminished contributions, have we heard the assertion, "We have fulfilled our obligations;" and we have learned that it means, "We have raised the money promised for our Bible-woman, our scholarship, our village-school, our missionary, or our share in the running expenses of the Morning Star." Since, however, we have hinted at just a few of the unforeseen occasions which have arisen, does it not plainly appear that responsibility does not end with the supply of anticipated, definite wants? The end never comes, any more than in housekeeping. What housewife can plan beforehand just how she will expend that portion of the year's income which can possibly be devoted to the table, leaving no room for contingencies? What work, any more than we ourselves, can live without incidentals?

"We like to know just where our money goes," comes not only of caution, but of the very natural desire to learn what has been

accomplished as the result of our gifts. Gifts? Are we not rendering unto Him that which is his own? While interest may be aroused and increased by taking hold of something definite, it may at the same time be greatly broadened by extending the limitations of most positive needs. Said a very intelligent president of an auxiliary not long ago: "We support a school in India, but I want some of our money to go to the general work; for then when I read of something very interesting in some other field, I need not think, "I am doing nothing for that people."

Increased pledges for specified work are very desirable. This necessity comes of the natural enlargement of which we have spoken; but in addition to this, it is absolutely essential that there should be money in reserve, at the disposal of those who stand upon heights of observation, and who have also been stationed at the center of operations to touch the spring of far-reaching activities. Many mites from cheerful givers would make it far easier to "lengthen cords and strengthen stakes."

The "Legacy Fund" has made it possible during the last year to meet pressing needs of the schools at Smyrna and Krabschitz, Aintab and Inanda Seminaries, and Umzumbi Home. What better memorial of any woman unto whom silver and gold has been given, than to add to the efficiency of such a fund as this, extending the benefits of such centers of light as have been stationed here and there, amid shadows of ignorance and superstition, to those who are drifting they know not whither?

Among the exigencies which have arisen, the unforeseen occasions, we have heard the "sound of going in the tops of the mulberry-trees," the "still small voice," and the "rushing mighty wind;" hearts have become contrite, lips have been opened in confession, and voices have echoed in new songs of praise; hours have been redeemed for social prayer, and shrines built for false gods have become the very gate of heaven. "In such an hour as ye think not, the Son of man cometh."

Some bright autumn night, while we count the steady stars, a meteor darts among the constellations, and forthwith we remember that this is the season of meteors. A few years ago there came a night in November when, as the shadows deepened, preparations were making for careful watching; and upon the outlook of many an observatory dome, astronomers, with their assistants and pupils, were stationed to scan the heavens. Spectroscopes were ready to catch and analyze the light. Whither the meteors would flash, how large they would be, or how many, no one could tell; but they were surely coming, for the wise prophets of the skies had foretold a glittering shower. The heavens

were divided into sections, the instruments were at hand, and as the display began the watchers were on the alert. Relieving each other every fifteen or thirty minutes, the little companies caught the flashing phenomena, marking the direction from which they came and whither they went, noting the elements of light reflecting in stripes of different colors. Many a household, too, with no purpose of science to subserve, betook itself to the housetop to watch and enjoy a scene so new and undefined. As the hours passed, the hundreds, the thousands of meteors were counted. The flaming heavens were filled with glory, and eyes that looked anywhere missed visions other eyes might see. The fires flashed until they were lost in the coming sunrise, and still the eager watchers longed to delay the chariot-wheels which ushered in the day. But those who expected nothing, and those who slept, lost forever the brilliancy and the memory of that wonderful night.

Ever since that other night, so long ago, when the star in the East was seen by the wise men, and the shepherds were amazed, many whose faces have been turned heavenward have seen the glory of the Lord flashing down upon the earth, and unto those who expect it, and watch for it, will greater glory be revealed till it fills every land. The day of preparation and of hope is at its zenith; the dawn of fulfillment is at hand, and many besides the Ruk islanders are learning to say, "Good-morning."

It has recently been said to be the part of Christian women "to set in swifter motion the wheels of beryl, vivid with life, which are under the throne; theirs to open before advancing tribes and peoples the gates of light." Hand in hand with this privilege of opportunity is the responsibility of these "mighty occasions."

TO OUR SUBSCRIBERS.

"To err is human;" but while we own our humanity and our consequent liability to error, we do not wish to be held responsible for more than our share of either. A few samples of the puzzles that come to us almost daily for solution may serve to point a moral.

The name of Mrs. Frank Stone, of North Polar City, is sent with a subscription to LIFE AND LIGHT, and we find the names of Mrs. Mary Stone and Mrs. Jane Stone already on our list for that well-known and thriving town. To which of these ladies shall we credit the payment, or is this a third Mrs. Stone?

"Please change the address of Mrs. John Smith's LIFE AND

LIGHT to Jacksonville, Fla." Dear soul, where did you live before?

A reference to a list sent last year is very indefinite, and the letter containing "last year's list" as difficult to find as a four-leaved clover in an eight-acre lot.

It seems at times as if some who send subscriptions thought we kept our LIFE AND LIGHT list by branches and auxiliaries. This is an impossible thing for us to do. Much as we value our fellow-workers in branches, auxiliaries, and mission circles, when it comes to our subscription list, we must arrange that by States and post-offices, as any other periodical would do.

There may be more elect in your town than you wot of. Which are *your* elect? A letter recently received contained money for nine subscriptions, two new names being given, and the rest "the same as before." But we find *ten* names in that place, and the riddle is, which is left unpaid?

Sometimes long lists of names, with remittances to correspond, have been sent without anything to signify to whom a receipt could be returned. In such a case, please do not blame us if you get no acknowledgment of the money except the altered date on the magazine.

"I have tried to stop my magazine, but it still comes." Did you send a direct request to us? We always heed such requests when it is in our power, but it has several times occurred that numbers of the magazine are returned to us with nothing to indicate whence they came; nothing but the mere name of our subscriber, which, to find in our long lists and crowded books, would be as difficult as the proverbial "needle in a haystack."

It is true that the solving of these and similar puzzling questions is frequently in our power, though not always; but the process involves delay on our part and vexation to the subscriber, who does not understand why her LIFE AND LIGHT is not at once sent, or, it may be, stopped.

Of almost daily occurrence is the surprise of some subscriber to find herself in arrears. The amount is so small and the years slip by so fast! It may not be the year just gone that was neglected, but one, two, or three years ago, and annual payments since then have only brought up arrears and not paid in advance. And just here it may be well to state that after mature deliberation it has been thought best not to stop sending the magazine upon the expiration of the time for which it was paid, unless definitely asked to do so. The reasons for this seem to us good and sufficient; and though some are annoyed by it, we are sure that many more find it a convenient arrangement.

In view of these and other difficulties that often come up, perhaps we might deduce a few rules, frequently given before, but worthy to be borne in mind always: Send full address of name, place, and State, and in case of a married lady, give if possible her own and her husband's initials. In case of change of address, send past address as well as present. In case of discontinuance, give full address to which LIFE AND LIGHT has been sent. The following important decisions of the Courts in regard to periodicals may be of interest to our subscribers:—

“A postmaster is required to give notice by letter (returning the paper does not answer the law) when a subscriber does not take his paper from the office, and state the reason for its not being taken; and a neglect to do so makes the postmaster responsible to the publisher for payment.

“Any person who takes a paper regularly from the post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the payment.

“If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the post office or not.

“If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds on the ground that a man must pay for what he uses.”

M. T. C.

DEPARTURES.

MR. AND MRS. S. W. HOWLAND and Miss Susan Howland sailed from New York, April 10th, *en route* for Ceylon. They were accompanied by Miss Houston, who is to go to Madura to assist in the work formerly under the care of Mrs. Capron.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb'y 18 to March 13, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.		
<i>Alna.</i> —Three Friends,	\$3 40	ford's Cong. Ch. and Soc'y, \$15; Greenville, Lakeside Help- ers, \$30.28; Bangor, Aux., \$48.50; Centre Lebanon, Lit- tle Cedars, of wh. \$25 const. L. M. Miss Hattie L. Shap- leigh, \$30,
<i>Castine.</i> —Desert Palm Soc'y, of wh. \$50 const. L. M.'s Miss Maria T. Williams, Miss K. C. Camp,	65 00	
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Deering, Wood-		\$123 78
		Total, \$192 18

VERMONT.

<i>Royalton.</i> —Christian Endeavor Soc'y,	\$10 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, Aux., \$25; Jericho Centre, Aux., \$11.50; Jericho Corner, S. S., 92 cts.; Montpelier, Bethany, Aux., Mrs. G. R. Powell, Richford, \$5; Newport, Banyan Seeds (boys), \$31.74; Cheerful Workers, (girls), \$23.26; Quechee, Aux., \$15; St. Johnsbury, North Ch., Aux., \$26.91; Stowe, Aux., prev. contri. const. L. M. Mrs. E. L. Crandall, \$5; Wellingford, Aux., of wh. \$50 const. L. M's Mrs. Laura E. Hill, Mrs. Rachel Baldwin, \$64; Williston, Aux., prev. contri. const. L. M. Miss Maude L. McEwen, 50 cts.; Windham, Aux., \$19.36; Hillside Workers, prev. contri. const. L. M. Mrs. A. O. Prentiss, \$8.64. Ex., \$6.65,	230 18
Total,	\$240 18

MASSACHUSETTS.

<i>Andover.</i> —Free Christian Ch., by Mrs. G. W. W. Dove,	\$25 00
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Winchester, Seek and Save Circle, of wh. \$75 by Mrs. M. A. Herrick, const. L. M's Mrs. Allen F. Boone, Mrs. Chas. F. Lunt, Miss Kate F. Pond, \$400,	400 00
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Cotuit, Aux., \$18; South Dennis, Aux., const. L. M. Miss Nellie H. Underwood, \$25,	43 00
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Housatonic, Aux., \$13.50; Hinsdale, Aux., \$13.92; Pittsfield, First Ch., Aux., \$4.50,	31 92
<i>Boston.</i> —A Friend,	100 00
<i>Essex North Branch.</i> —Mrs. A. Hammond, Treas. Bradford Academy, Aux., \$9.50; Georgetown, Aux., \$13.75; Happy Workers, \$7.37; Merrimac, Ladies' Miss'y Soc'y, \$18; Haverhill, Aux., \$100,	148 62
<i>Everett.</i> —Ladies' Miss'y Soc'y,	5 00
<i>Fall River.</i> —Pleasant St. Mission, S. S. Mite-Gatherers,	4 00
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Hadley, M. C., \$40; So. Hadley, Young Ladies' Soc'y, \$20,	60 00
<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Maynard, Star Circle,	5 00

<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. No. Weymouth, Pilgrim Ch., Aux., \$25; Busy Bees, \$50; First Ch., Aux., \$30; So. Weymouth, Aux., \$60; Marden Circles, \$62.59; Plympton, Aux., \$10; Hingham, Willing Hands, \$10; Cohasset, Aux., \$20; Hanover, Aux., \$4; Randolph, Aux., of wh. \$25 by Miss Abbie Turner, const. L. M. Mrs. John C. Labaree, \$55; Easton, Aux., \$17; Bridgewater, Aux., \$13; Chiltonville, Aux., \$20; East Marshfield, Aux., \$12; Duxbury, Aux., \$10; Holbrook, Aux., \$67; Rockland, Aux., \$70; Kingston, Aux., \$10; Brockton, Aux., \$170; Porter Ch., Young Ladies' Circle, of wh. \$75 const. L. M's Miss Annie Packard, Miss Lizzie Jones, Miss Hattie Munroe, \$225; No. Abington, Aux., \$5; Braintree, Aux., \$13.75; Happy Workers, \$20,	\$979 34
<i>Old Colony Branch.</i> —Miss F. J. Rannels, Treas. New Bedford, Wide-Awake Workers, const. L. M. Mabel A. Spooner, \$105,	105 00
<i>Plympton.</i> —Cong. S. S.,	2 50
<i>So. Natick.</i> —John Eliot Ch., Christian Endeavor Soc'y,	10 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Holyoke, Second Ch., Aux., \$100; So. Hadley Falls, Earnest Workers, \$22; Springfield, Memorial Ch., Aux., \$82; Indian Orchard, A Friend, \$5,	209 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, A Friend, \$5; Mrs. A. E. Smith, \$1.00; A Friend, 50 cts.; Old South Ch., Aux., by Mrs. Alpheus Hardy, of wh. \$50 const. L. M's Miss M. A. J. Richards, Japan, Miss B. W. Ferris, Mexico, \$100; Union Ch., Aux., \$110; South Boston, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Mrs. Mary T. Winchester, \$25; Roxbury, Eliot Ch., Aux., \$22; Highland Ch., \$12.72, M. C., \$12.94; Dorchester, Second Ch., Aux., Mrs. Nathan Caruth, \$50; Neponset, Stone M. C., \$10; Chelsea, Pilgrim Band, Central Ch., \$20; Jamaica Plain, Aux., \$136.50; Young Ladies' Miss'y Soc'y, \$25; East Somerville, Franklin St. Ch., Y. L. M. C., \$22; Hyde Park, Aux., \$14.80; Brighton, Aux., \$30; Auburndale, Aux., \$30; Dedham, Asylum Dime Soc'y, \$1.35,	628 81

Wellesley College.—Girls' Miss'y Soc'y, Dana Hall, \$70 00
Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Spencer, of wh. \$7 by Miss Prince's S. S. Class, \$15; Worcester, Piedmont Ch., \$68.89; Aux., \$33.60; Central Ch., Aux., \$10; Westboro, M. C., \$10; Oxford, Woman's Miss'y Soc'y, of wh. \$25 by Mrs. A. W. Porter, const. L. M. Miss Erlunia Smith, \$25 by Mrs. A. L. Joslin, const. L. M. Mrs. Elizabeth C. Bardwell, \$65; No. Brookfield, Happy Workers, of wh. \$25 const. L. M. Mrs. Samuel W. Howland, Ceylon, \$55, 257 49
 Total, \$3,084 68

CONNECTICUT.

Danbury.—Second Cong. Ch. and Soc'y, \$4 50
Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Taftville, Aux., \$19.85; New London, Second Ch., Aux., \$39.25; Colchester, Aux., \$80; Pomfret, Aux., \$30; Montville, Aux., \$4.10; Norwich, Broadway Ch., Helping Hands Soc'y., \$30, 203 20
Hartford Branch.—Miss A. Morris, Treas. Collinsville, Aux., \$30; Ellington, A. Friend, const. L. M. Miss Grace E. Hall, \$25; Enfield, Helping Hands, \$40; Hartford, Park Ch., Aux., \$116.90; So. Coventry, Aux., \$7; Tolland, Aux., \$6; Unionville, Primary S. S. Class, \$2.60; West Hartland, Aux., \$8.10, 235 60
New Haven Branch.—Miss J. Twining, Treas. Bethel, Aux., of wh. \$25 const. L. M. Mrs. A. L. Benedict, \$65.85; Bridgeport, No. Ch. M. C., \$50; Chester, Light-Bearers, \$25; Colebrook, Aux., \$5; Cromwell, Mrs. Frances Stevens, const. self L. M., \$25; East Haven, Mission Workers, \$10; Guilford, First Ch., Aux., \$43; Kent, Aux., const. L. M. Mrs. Sophia R. Eaton, \$26; Litchfield, Aux., of wh. \$25 by A. Friend const. L. M. Mrs. H. R. Coit, \$27.91; Middletown, First Ch., Gleaners, \$10; New Haven, Centre Ch., \$7; College St. Ch., Aux., \$50; Coral Workers, \$60; Ch. of the Redeemer, Y. L. M. C., \$100; United Ch., Aux., \$125; Torch-Bearers, \$15; Newtown, Aux., \$10; Norfolk, Hillside Gleaners, and Mountain Wide-Awakes,

\$96; Sound Beach, Aux., \$21.29; Wallingford, M. C., \$25; West Haven, Y. L. M. C., \$30; Wilton, Light-Bearers, \$79.19; Winsted, Aux., \$75, \$981 24
Saybrook.—Cong. S. S., Infant Class, 3 00
Wethersfield.—Mary J. Harris, 11 00
 Total, \$1,438 54

LEGACY.

Legacy of Mrs. Emeliné E. Bailey, Old Saybrook, \$1,000 00

NEW YORK.

New York.—Miss Alida W. Graves, \$5 00
New York State Branch.—Mrs. G. H. Norton, Treas. New York, Pilgrim Ch., Aux., \$86; Home Circle, \$25; Newark Valley, Aux., \$27; Cambria Centre, Willing Workers, \$25.60; Berkshire, Aux., \$27; West Bloomfield, Aux., of wh. \$25 const. L. M. Mrs. M. J. Peck, \$30; Ellington, Aux., \$9.50; Homer, Mrs. Stebbins, \$5; Poughkeepsie, Aux., \$20; Richford, Young People's M. B., \$5.00; Oswego, Y. L. Miss'y Soc'y, prev. contri. const. L. M. Mrs. James A. Wheeler, \$15; Buffalo, Aux., \$45. Ex., \$27.89, \$292 21
 Total, \$297 21

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. *So. Orange, N. J.*, "F.," \$5 00
 Total, \$5 00

FLORIDA.

Winter Park.—Cong. Ch., Aux., \$10 00
 Total, \$10 00

TURKEY.

Broosa.—Girls' Foreign Miss'y Soc'y, \$30 00
 Total, \$30 00

General Funds, \$5,297 79
 Leaflets, 54 00
 Legacy, 1,000 00
 Total, \$6,351 79
 Miss HARRIET W. MAY,
 Ass't Treas.

Board of the Interior.

CENTRAL TURKEY COLLEGE.

BY MISS SHATTUCK.

MARASH, TURKEY, Jan. 30, 1886.

FOND mothers who write only of "their children" are not expected to interest the public in general, but only such as regard these children with peculiar interest. In the same way we teachers, writing frequently of our pupils, write only for such as are particularly interested in the respective schools with which we are connected. All, therefore, who do not know us here at Marash College may turn to some other page, for it would perhaps be "*just a little disappointing*" to those who think that missionaries go "*to teach the heathen,*" to find that our girls are not *heathen* at all, but *Christian* girls, who eat, sleep, sit, and study just like American girls. They tell Miss Blakely, who has just come to us, that she ought to laugh in Turkish; but she can't find any one who will teach her how to do so, therefore her old, merry laugh continues, even in this her "far-away" home.

You who know how Miss Childs and I felt the need of another American teacher, will rejoice to know that the Lord has answered our prayer in sending one admirably adapted to the needs of the place; indeed, we do not know how we could possibly have done without her this winter, for our work has been heavier than we expected it would be. She is giving lessons already in school, and reports her girls in algebra as "very much like those she taught last year at Oxford," and her composition class (English) as having no fewer thoughts for expression, if somewhat more original in the expression of them. She said to-day that, on going to walk with our pupils, she realized more particularly a difference, in that these put their shawls over their heads instead of using hoods or hats. This remark was made from learning that a good friend of missions would be glad to send us some hats from America similar to the many she sends each year to Indian schools.

We are most grateful for kind friends who are thoughtful for the physical comfort of our pupils, as well as their spiritual and intellectual advancement. I am sure if all who helped toward the furnishings for the new beds,—some by gifts of money last year, others by bedding sent this autumn,—could see as we do the real

comfort and blessing they have conferred on the girls, they would rejoice anew at having had a share in the change. Think of girls living to be sixteen, eighteen, or twenty years of age before knowing the luxury of a really comfortable bed, or of preparing for the same by thoroughly divesting themselves of garments worn during the day! It is like sleeping for a third of a lifetime as one must while waiting upon the sick, for only the outermost garments are removed, if any, and ventilation but poorly secured with a roomfull on the floor; then there are the inevitable *fleas* under their old system. All seem to have been thoroughly pleased from the first with the little iron bedsteads, good mattresses, and light, warm coverings. Best of all are the tiny prayer and dressing rooms, each three by two feet, and open at the top. These were ready for use at the end of the Holiday vacation. After assignment of lessons and partial recitations, the girls were sent to arrange each her little apartment as she pleased. Many put up photographs of friends, bright cards, etc.; then all assembled for the opening meeting of the Week of Prayer, and after presentation of the subject for the day, Scripture-reading and singing, they were requested to retire to the closets for offering of their "thanksgiving and praise," the day-pupils also being assigned private apartments. The dedication, I believe, was sincere, and marked by the blessing of God. The girls were in the spirit of prayer during each meeting of the week, and we believe good results must follow to others than themselves. Each of our thirty-two pupils thinks she has begun the Christian life, and we truly hope it is so. We enjoy seeing them outgrow many of their faults, and the development in them of such characters as will make them useful women in the home and in society. You, of course, will infer that girls so like other schoolgirls have the ordinary temptations of school-life. You may be interested in knowing some of the peculiar temptations to which those of our household are subject. One is, to do the Saturday washing and floor-scrubbing (which latter they take special pride in doing thoroughly) with bare feet, instead of honestly fulfilling the requirement of always wearing shoes and stockings in the winter season. Their mothers have always taught by word and example the former way, and the latter is "very inconvenient." Another is, to conscientiously report on their use of language,—the only item of self-reporting we require. They have the Sabbath and one half-hour each day for Turkish, Armenian at table, and English at all other times outside of recitation-hours.

In common with all other girls, these think they need to use expletives continually in conversation, and finding nothing that

well pleased them for their ever suitable "Amān," they used that in English-speaking. When the matter was brought before them for correction, they desired a good English substitute; but as we could give them none they have often been obliged to report low numbers. It was "very hard" for them, as they like perfect marks, but they have not shirked the responsibility, and are controlling their tongues.

It is very hard for them to be denied the privilege of going to weddings. It being the custom here to invite not only relatives, but neighbors and friends in a very general way, we are frequently entreated for attendance of one or more of our girls whose homes are in Marash, and the same for spending Sabbath at home; but they are able to take disappointments very pleasantly of late, or possibly to have no expectation of favors in these lines, and so are determined to be happy here. It is most encouraging that they all seem trying to improve in ways that have been specially shown to them to be wrong. We are a happy family, and I know God has answered our prayers and yours, in giving these joys. Our girls have a wonderful faculty, under the direction of our faithful matron, of getting much out of a little in way of clothing themselves; and often a cast-off dress or other garment given by one of the missionaries, on being made over, serves them a long time. They are ever busy with knitting or sewing when not engaged in study.

Our pupils are in great demand as Sunday-school teachers. Those coming from other places are assigned classes in whichever of the churches seems to need them, while members of Marash churches each serve their own people. Some of us went this (Saturday) forenoon for a long walk. It is quite like spring; indeed, we have scarcely had winter,—snow but once, and that remaining but a couple of days. Daisies and crocuses are found in the fields, and our geraniums yet bloom in the garden. There has been much sickness all about us during the autumn and winter, and we have not escaped wholly, but are thankful that no serious or continued illness has been ours. Several of our family have been called to mourn: two the loss of a father, one an only brother; and on our return from walk to-day, one of our orphan girls was summoned to the funeral of her aunt. All is working out good; this we know from the sure promise, and we can see that it is so with these.

Does it seem to you that we are so "happy," so full of blessing, that we have no needs? If so I have misled you. Our responsibilities are very heavy in properly training these girls. Never as at the present have I realized the power of the unconscious influ-

ence of my teachers and those in my girlhood home, nor my own unfitness to influence these aright, except as aided by your continued prayers; and it is chiefly to remind you of this, that I have written to-day.

◆◆◆

MICRONESIA.

MISS CATHCART'S JOURNAL.

MAY 7, 1885.

ALTHOUGH I keep thinking I do not want mail for several weeks yet, because there is so much to do, yet it did seem real good when an American vessel passed last week, and hearing there were American missionaries here, the captain wrote a note of greeting, and sent a nice large roll of *Harper's* and *Christian Unions* to us. They are not very new, but several months later than anything we had. There are items from the "Board meeting," which is like cheer from our own homes, and many other items which strengthen our faith; and it rests us to think of something save the daily work that comes to us here on this isolated island.

But you must not think that our lives are all work and no play. Oh, no! We have our quiet evening hour after prayers, and the scholars are gone to their study; and Miss Palmer almost always reads aloud for half an hour, and in this way we are getting better acquainted with our brothers and sisters in other missions. We have read Bishop Patterson's *Life in the South Seas*, and are reading *The Romance of Missions*, by Miss West. I do not think there is any reading I enjoy so much, and that gives so much encouragement to weary workers, as to know of the trials and victories of other workers in the same line of work, and to know how the gospel finds its way to all classes of people, and transforms them. I have read the *Life of Dr. Moffat* to our scholars, and it has done them real good. They remember it better than I can, and often use incidents from it in their lessons, or in prayer-meeting. I should be glad if I had a half hour each day in which to read to them, as there is so little in their language, and the English is difficult for them; yet they are persevering, and if they remain three or four years with us can get a good deal of help from it. Good, plain reference Bibles are among the helps which they learn to prize and use.

May 31, 1885. — Just at present our school is turned into a hospital. A very severe type of influenza, which has been raging at the Marshall Islands, was brought here by a trading-vessel about two weeks since. It came into our school about a week ago,

and now we have ten sick in bed, and those who have not the fever are just able to keep about and help care for the others. School-work is suspended, and powders, ginger tea, mustard paste, and hot steam-baths are the regulation diet. It is pretty hard work, but we have great reason to be thankful that we do not have those fearful epidemics that visit schools in many lands. Something wonderful occurred here last week! We received a mail — letters from the Islands, from Honolulu, and three or four from America, and a bundle of papers. Should this meet the eye of the friend who sent them, please accept our thanks. They were appreciated, not only by our little mission, but also by our scholars. I read several articles from them in our prayer-meeting, telling of the expulsion of our missionaries from Central Africa, and the saving of a child from one of the Philippine Islands, and now being educated in Maine; and in the prayers that followed, special thanks were given that God put it in the heart of some one to send us the papers, and that the captain of the vessel brought them safely.

Good news came from our island work. At Jaluij we have two earnest teachers, and God is wonderfully blessing their work. Ninety have been added to the church the past year, and two hundred and fifty are in school. At the island where the work was commenced, on the last trip of the *Morning Star*, many are in school, both young and old, eager to read God's Word, and a church with four members has been organized. The call for books and teachers still comes, and we take courage to hold on "in weariness oft." We shall not remember the little wayside trials when the journey's end is reached, and we receive the "Thou hast been faithful over a few things," even over that little Micronesian flock.

July 18th.—One month ago, June 12th, just as school was closing for the week, we heard "Sail ho!" and looking out saw coming around the point, scarce a mile away, a vessel with not a single sail set, and in a moment knew it was the new *Morning Star*. Those mail-days! We would not miss them for anything; but when they come they try our faith as no other day in all the year; and it is only by earnest pleading at the throne of mercy for special grace to be prepared for us, that we can meet with fortitude becoming children of God all the disappointments and trials that come. There must be many each year, yet that day has its bright side: there come words of love and cheer,—tokens of love that brighten our homes and give many an added comfort, and books that keep us from growing rusty.

May and June found me still dependent on a crutch, or cane,

whenever I walked far from the house, and so weary that I felt I could not keep up many more weeks without more help; but when the question came as to whether Miss Palmer should stay, or go to help Miss Fletcher, I said she must go, for we had heard that Mrs. Rand and Miss Fletcher were poorly, and I felt they needed her more than I, so I have been alone a month. I am not lonely with my family of twenty-two, and they do all they can to help me; but there is so much that must be done—just enough for three of us when Dr. and Mrs. Pease are here; and when *one* takes the work the results are obvious. Yet I think God will give strength for the eleven months yet to come; if not, pray that his grace may be sufficient. Just now Mr. Walkup has gone for a cruise among the Gilbert Islands; so Mrs. Walkup is alone too, with her two little ones and ten or twelve scholars.

September 6, 1885.—The “Star” leaves to-day. We are all in usual health, and work moves on well. God only knows what is before us, but, blessed be his name, we can trust him, and in his hands we are safe, let what will come. Bear us before the throne of mercy.

WORDS FROM AFAR.

Miss Pinkerton, of Africa, sends us the following:—

DURING the “jubilee” meetings held recently in the Zulu Mission, a trained company of students rendered “David” in such a manner as to be very enjoyable,—first to a white audience, and then, another evening, to a colored audience. Their singing did credit to themselves and their instructors.

Miss Bliss, of Chicago, who is spending the winter in Honolulu, writes:—

We have heard from the Morning Star! A sailing-vessel arrived here Sunday, February 7th, from Jaluit, bringing letters from Mr. Doane and Mr. Rand, and word that the Star had arrived at Jaluit, in the Marshall Islands, and gone on west. She was only fourteen days from here. Miss Fletcher, who had been worse after the Star left last time, is well.

One writes from Robert College to a friend:—

The revolution prevented some of the Bulgarians from returning to the Constantinople Home, so their school is not so large. Neither is ours; and twelve of our students left to enlist for the Servian war. Many wished to go, but fortunately the younger ones were stopped. We have already heard that one of our graduates, to whom we were much attached, was killed in one of the Shonitza battles.

A VISIT TO MEXICO.

BY MRS. G. B. WILCOX.

PASO DEL NORTE.

AT Chihuahua we had our first glimpse of a large Mexican city. The Alemada and Plasa, with their curved benches of solid stone; the old Spanish aqueduct, under the arches of which runs a carriage-road; the narrow, paved streets and low adobe houses; the patios, or inner courts, with fig-trees and other shrubs nearly ready to bud these February days—all are new to us. In our missionary's house the tile floor and the bare beams overhead look very foreign, and especially the stairs leading to the second story, which are out in the *patio*, open to the sky. The numberless donkeys with their burdens, and the water-carriers in the streets, are perhaps the most foreign sight of all. The loads put upon the donkeys, sometimes four heavy paving-stones, sometimes the whole furniture of a family, sometimes wood enough to last a Mexican family a month, astonish us, and inspire us with respect for these patient little creatures. All the water for the mission-house is carried in a small barrel, hung on a pole between two men. The little corner chapel where Mr. Eaton preaches, and Mrs. Eaton sings, the gospel, is like a light in a dark place. Setting up his standard boldly in the face of those who accused him of infidelity, this modern Daniel has inscribed upon the chapel window, "Iglesia de la Sanctissima Triunidad,"—"Church of the most Holy Trinity." And among these poor, untaught Mexicans nearly twenty-five have been glad to enroll themselves as Christians and helpers in the work of the Lord. Two of these, Felipe and Antonia, we have seen here this morning in Paso del Norte. They labored and prayed with Mr. and Mrs. Eaton for a year or two, while Felipe went on with his humble work of a *contadore*, or walking expressman. The husband lost even this poor maintenance when the American express companies came to Chihuahua. Then they found a home for themselves in El Paso. Here they labored in the gospel with success, soon bringing two or three of their country people to the Saviour. And when the way opened for them to go back to Chihuahua, Mr. Eaton felt they could not be spared from here. So taking two rooms for them in the Mexican part of the city, he engaged half of their time for the American Board. Mr. Eaton receives regular monthly reports of their seed-sowing, and when he came up yesterday he found six ready to be baptized, and two or three more who are asking for the blessed rite, and waiting only for his consent. To-night,

while we are speeding on, they are to be received to "the communion of saints." The chapel shows how the loving heart of Antonia longs to make beautiful the place where His Honor dwelleth. The four whitewashed walls are adorned with a dado richer than our homes can boast. It is made of thousands of pieces of brightly-colored prints; but so well are they blended and stitched together, so perfectly are the points, and scallops, and rosettes made, that no frescoing could be prettier.

The Bible which Felipe bought of Mr. Eaton years ago, and which has proved "the pearl of great price" to him, lies on a pretty red cloth, made by the same careful hands, on the rude table-desk. We thought those Mexican women who were not burden-bearers, did nothing but sit in the sun. But this woman "hath done what she could." To-morrow Mr. Eaton will go back to his work among his congregation of sixty or seventy in Chihuahua; and he is working with new courage, for Miss Ferris, of Connecticut, for two years a worker for the American Missionary Association, has just come to re-enforce the mission, and one of the best of the senior class of the Chicago Theological Seminary is to come to him in the Autumn. "And God is on the field when he is most invisible." Remember Felipe's parting words this morning: "Don't forget to pray for the work here."



SCHOOL-LIFE AT UMTWALUMI.

BY MRS. A. WILDER.

PERHAPS you will be interested in hearing something about the schools on our station. We have two rooms, and in the lower department often fifty or sixty children, and in the other about twenty.

Some of the children have not learned to be either prompt or tidy, but we expect them to learn to do better. Should you call on us some morning, the scholars would all rise to greet you with "*Sa ku bona*," or "Good-morning," if they had learned the English salutation, and you would see many happy, cheerful faces; but I fear that their dress would attract your attention, and you would be much amused, if not distressed, by their evident poverty.

I should like especially to take you to a school about three miles from here, where one of our best young men walks every day to teach twenty or thirty children. The schoolhouse is in a sheltered nook among the hills, is surrounded on three sides by

woods, while the other is quite open, as a doorway; the roof is the beautiful blue sky. To-day, as it neither rains nor is very hot, it looks quite inviting, and we can take a seat on a log, which is for the special accommodation of visitors. No chair, table, or desk is to be seen, and the teacher is standing in the midst of four or five groups of children, who are sitting on the ground, some holding their books in their hands, others studying a card suspended on a tree, or a book fastened into a stick, and held open by other splintered little sticks.

As the classes are called up we can hear them read and translate in both English and Zulu, and spell very correctly. They can also answer simple questions in mental arithmetic and interest, and they pay strict attention to their teacher.

Beside teaching them to read the Bible, he tells them about the Saviour, and hopes they will learn to love and pray to him instead of praying to their dead friends.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1858-1875.

BULGARIA.

GEOGRAPHY.—How related to Europe and Asia?

Bulgarians.—Their Early History; Conversion to Christianity.

Had Woman any Share in it?

The Religious Condition before the Beginning of the American Missions.

First Exploration by Missionaries.

Early Work of the Mission.—Field Divided with the Methodist Board. Church Organized at Adrianople.

Mr. Merriam's Work. Brigandage; Death of the Merriams.

New Station at Samokov.

Girls' School at Eski Zagra. See *Missionary Herald*, 1869, p. 300; *Life and Light*, 1870, p. 234.

Miss Reynolds and Miss Norcross. *Herald*, 1871, pp. 247, 53, and 118.

Bansko Station.

June Lesson, Bulgaria, 1870-1886.

July Lesson, Review of Woman's Work for Six Months.

THE day has gone by when a young woman should be recommended to our Boards as a missionary merely because she is "one of the brightest and most devoted teachers in our Sunday-school." This is well, but it is not enough. An education, academic or collegiate, thorough Biblical studies continued through a course of years, and specific training in the art of presenting the gospel to other minds, must be the foundation of the usefulness of the female evangelist. This must be followed upon the field by a mastery of the language, to be acquired by educated women as readily as by men. If women are to speak at all to audiences of heathen women, why not assist them to do it well—with all possible skill?—*Foreign Missionary.*

A SIMPLE Hindu woman went to receive her weekly Bible lesson, when the missionary lady found she had remembered but little of what she had taught her a week before. Being discouraged she said: "It seems no use to teach you; you forget all I tell you. Your mind is just like a sieve; as fast as I pour water in, it runs out again."

The woman looked up to the lady missionary and said: "Yes, it is very true; my mind is just like a sieve. I am very sorry I forget so much; but then, you know, when you pour clean water into a sieve, though it all runs out again, it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week; but what you did tell me made my mind clean, and I have come again to-day."

So the missionaries go on, day after day, pouring water into these sieves, and though it runs away and seems to be unprofitably spilled upon the ground, yet the private, the domestic, the public, and the national life of the people is the cleaner for it.—*Exchange.*

A VERY well-known and intelligent Hindu bookseller, of Bombay, died last year, and his widow immediately proceeded to carry on the business in her own name, as Mrs. Badhibai. The natives are not yet done wondering at her temerity, and one of them writes: "This is the first time that a respectable Hindoo widow has ventured to carry on business in her own name since the laws of Manu were written three thousand years ago." We regret we do not know if the lady presides herself in the open shop.—*The Indian Witness.*

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 8.55; *Ashkum*, 1.05; *Bowensburg*, 7.50; *Canton*, 27; *Chicago*, Union Park Ch., of wh. Mrs. L. H. C. 25, to const. L. M. Miss Mary Louise Crossette, Mrs. H. W. R. 25, to const. L. M. Mrs. E. Godfrey, Mrs. W. H. R. 25, to const. L. M. Miss Maria Brooks, 205.06, Western Ave. Ch., 21, South Ch., to const. L. M. Mrs. J. F. Atkinson, 25; *Elgin*, 22; *Farmington*, 25; *Galesburg*, First Ch. of Christ, 37.50; *Garden Prairie*, 10.03; *Granville*, 10.25; *Hinsdale*, 34.90; *Huntley*, 14.75; *Jacksonville*, 25; *Kewanee*, 13; *La Moille*, 2.40; *Malden*, 5; *Naperville*, 14.60; *Neponset*, 5.35; *New Windsor*, thank-offering, 1; A. F., thank-offering, 2; *Peoria*, 100, Rev. A. A. Stevens, of wh. 50 to const. L. M. Miss Mary Stevens and Mrs. John Henderson, 350; *Pittsfield*, 2; *Plymouth*, 21.12; *Providence*, 6.45; *Quincy*, Mrs. Susan Perry, thank-offering, 5; *Ravenswood*, 22; *Rockford*, First Ch., 2.38, Second Ch., 38.90; *Ross Grove*, 8.40; *Shabbona*, 8.87; *Seward*, 16; *Stillman Valley*, 28.51; *St. Charles*, 16; *Sycamore*, 15; *Thawville*, 2.50; *Toulon*, 7.10; *Wataga*, 2.80; *Wayne*, 10.70; *Waverly*, 5; *Wheaton*, 10.20, \$1,196 87

JUNIOR: *Bartlett*, Literary and Miss'y Soc., 3.35; *Batavia*, Y. L. Soc., 5; *Bunker Hill* Y. L. Soc., 5; *Chicago*, Plymouth Ch., Y. Peo. Soc., 90.30, South Ch., Y. L. Soc., 25; *Huntley*, The Harvesters, 7; *Lake View*, Y. L. Soc., to const. L. M. Miss Alice M. Lyon, 25; *Princeton*, Samaritan Band, 30.94; *Rockford*, Second Ch., Y. L. Soc., 6.90, *Rockford Sem.*, Y. L. Soc., 25; *Springfield*, Jennie Chapin Helpers, 15; *Stillman Valley*, Young Peo. Union, 21; *Stirling*, Young People's Union, 10; *Wayne*, Gleaners, 20; *Waverly*, Earnest Workers, 2.35,

JUVENILE: *Ashkum*, Buds of Promise, 1; *Bartlett*, S. S., 6.65; *Chicago*, Lincoln Park Lamplighters, 13.33, New Eng. Ch., Steady Streams, 25; *Farmington*, M. Band, 3, *Lombard S. S.*, 21.06; *Marseilles*, Helping Hands, 20; *Neponset*, 1.80; *Peoria*, Mission Builders, 22.43; *Ravenswood*, Coral Workers, 9.27; *Rockford*, First Ch. M. Band, 10, Second Ch., Girls' M. Band, 75; *Roseville*, Girls' M. Band, 2.47; *St. Charles*, Theodora M. Band, 10; *Sycamore*, M. Band, 25; *Wayne*, Busy Builders, 15; *Waverly*, Light-Bearers, 1.21, \$262 22

Total, \$1,750 93

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Terre Haute*, First Ch., Opportunity Club. \$11 37

Total, \$11 37

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, 12; *Anamosa*, 9; *Chester Centre*, 13.34; *Decorah*, 20; *Independence*, 3.75; *Iowa City*, 5; *Osage*, 2.75; *Quasqueton*, 5.50; *Tabor*, 15, \$86 34

JUNIOR: *Cedar Rapids*, Y. L. M. Soc. of First Ch., 15; *Des Moines*, Plymouth Rock, M. Soc. of Plymouth Ch., 13.80; *McGregor*, Y. L. M. Band, 20, 48 80

JUVENILE: *Decorah*, Children's Circle, 6; *Manchester*, Rainbow Band, 11; *Riceville*, Children's Band, 2, 19 00

Total, \$154 14

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Allendale*, 5; *Alma*, 6.50; *Detroit*, Woodward Ave., 53; *Galesburg*, 14.80; *Pontiac*, 8 10; *Port Huron*, 8; *Richmond*, 5, \$100 40

JUNIOR: *Detroit*, Harper Ave. Gleaners, 5; *Manistee*, 12.50; *Portland*, 5, 22 50

JUVENILE: *Jackson*, Willing Workers, 13.75; *Kalkaska*,

Richard, Henry, and William
Sidebotham, 5, \$18 65

Total, \$141 65

MINNESOTA.

BRANCH.—Mrs. E. M. Wil-
liams, of Northfield, Treas.
Alexandria, 22; *Excelsior*,
3.33; *Litchfield*, A. B. C.,
Mass., and S. M. H., Minn.,
15; *Minneapolis*, Plymouth
Ch., a friend, 30; *Northfield*,
59.96; *Spring Valley*, 2.70;
Wabasha, 38, \$170 99

JUNIOR: *Clearwater*, Gleaners, 5 00

Total, \$175 99

MISSOURI.

BRANCH.—Mrs. J. H. Drew,
3101 Washington Ave., St.
Louis, Treas. *St. Louis*, Pil-
grim Ch., to const. L. M.
Mrs. C. M. Adams, Mrs. E. H.
Bradbury, Mrs. M. Beebe,
Mrs. D. Crawford, 342.25; a
friend, *Rogers, Ark.*, 5, \$347 25

MINNIE BROWN MEMORIAL
FUND. *Carthage*, 7.50; *Os-
born*, 1; *St. Louis*, Plymouth
Ch., 5; *St. Joseph*, 27, 40 50

Total \$387 75

KANSAS.

BRANCH.—Mrs. A. L. Slosson,
of Leavenworth, Treas.
Bethel, 67 cts.; *Blue Rapids*,
2.50; *Centralia*, 4; *Cawker
City*, 50 cts.; *Crooked Creek*,
3; *Diamond Springs*, 75 cts.;
Dial, 2.25; *Garfield*, 6.70; *In-
dependence*, 5; *Leavenworth*,
5; *Manhattan*, Mrs. Mary
Parker, 10; *North Topeka*,
4.75; *Wellsville*, 4, \$49 12

Less annual expenses, 10 00

Total, \$39 12

JUVENILE: *Blue Rapids*, Acorn
Band, 2.42; *Fowler City*, 80
cts.; *Topeka*, 1, \$4 22

Total, \$43 34

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of
Elyria, Treas. *Lodi*, 8; *Mt.
Vernon*, 20; *Oberlin*, 107;
Painesville, 27; *Sheffield*, 10, \$172 00

JUNIOR: *Berea*, Girls' M. Band,
5; *Lyme*, M. Circle, 20; *Mt.
Vernon*, Senior M. Band, 5.10;
Junior M. Band, 16.65, 46 75

Total, \$218 75

NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper,
of Cooperstown, Treas.
Cooperstown, Aux., 6.76; Mrs.
Wirt, 10; \$16 76

JUVENILE: *Cooperstown*, M.
Band, 3 15

Total, \$19 91

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder,
of Huron, Treas. *Huron*, \$3 00

JUNIOR: *Yankton*, Young
People's Band, 88 71

JUVENILE: *Vermillion*, Chil-
dren's Band, 9 20

Total, \$100 91

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R.
Jones, of South Pueblo, Col.,
Treas. *Longmont*, 2.93; *South
Pueblo*, 3.30, \$6 23

JUNIOR: *Colorado Springs*,
Pike's Peak M. Band, 90 00

JUVENILE: *Longmont*, S. S., 6 74

Total, \$102 97

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of
Whitewater, Treas. *Arena*,
5.35; *Boscobel*, 5.50; *Brandon*,
4.85; *Milwaukee*, a friend, 43,
Grand Avenue Ch., 56.25;
Ripon, to const. L. M. Mrs.
F. Marsh, 29; *Sparta*, 6;
Springvale, 5; *Viroqua*, 5; \$159 95

JUNIOR: *Brandon*, Y. L. Soc.,
6.50; *Arena*, Y. L. Soc., 2.17;
Ripon, Young People, 30, 38 67

JUVENILE: *Milwaukee*, Grand
Ave. Ch., Children's Band,
64; *Racine*, Pansy Soc., 2.50, 66 50

MORNING STAR MISSION:
Arena, Willing Workers, 1 20

\$266 32

Less expenses, 15 32

Total, \$251 00

CALIFORNIA.

Pasadena, Rev. and Mrs. Jere-
miah Porter, \$25 00

Total, \$25 00

MISCELLANEOUS.

Sale of "Coan's Life," 1; of
"Orient and Its People," 1;
of leaflets, 26.80; of charts,
2.40; envelopes, 1.17;
sketches, 35 cts.; waste pa-
per, 35 cts.; cash 10 cts., \$33 17

Receipts for month, 3,416 88

Previously acknowledged, 8,543 60

Total since Oct. 29, 1885, \$11,960 48

Board of the Pacific.

MARCH MEETING.

THE March meeting of our Board, held in the First Congregational Church, San Francisco, will, for many reasons, be remembered with special interest.

Our President joyfully took her place again, and was most affectionately welcomed after an absence of many months.

We felt a new sense of vitality, and of fellowship peculiarly tender and uplifting, as we listened to the youthful voice of one who reported the growing life of one "Young Ladies' Branch" with an enthusiasm that augured well for its efficiency in the days to come; and we rejoiced in the thought that our union to dear Miss Gunnison's work in Japan, is through the living channel of these young helpers in the cause we love. Up and down the coast the budding beauty of this new "Branch" is beginning to give testimony to the graces of Christ's kingdom.

The map of the world hung before us, full of suggestion as we realized the mighty possibilities inclosed by those dark lines which marked off the kingdoms of the earth. The selections read from the prophets and from the Gospels reiterated the truth that it is the holy promise of God, sealed with the blood of our Redeemer, that "*all nations*" shall be brought to a knowledge of himself. Our own relation to this great truth was made clear in the silent recesses of the conscience as each heart received the message from God's Word.

We took brief outlooks in many fields, pausing a moment in a gay Parisian boulevard, and ascending a staircase there to a quiet room where two hundred people are listening to one of the earnest preachers of the McCall Mission. We realize that more than thirty such gatherings in that city, at the Sabbath evening hour, are sowing seed which will bear abundant fruit in the waiting soil of France.

We stop in Spain to wonder with the girls in San Sebastian, what can be the contents of that box from California which is yet unopened, and which will await Mrs. Gulick's return before disclosing the treasures which the young ladies of the First Church, Oakland, have sent to them as an expression of Christian love. Rejoicing in the hope that Mrs. Gulick's health may soon be restored, we hasten on to Broosa, where we linger long among the

scenes made familiar by the graphic pen of Mrs. Baldwin, and we echo her appeal for able teachers to supply the places of those who have removed from Broosa to another field.

School affairs seem to move on prosperously in the efficient hands of Mrs. Baldwin, who is constantly cheered by the sympathy of her pupils, but she cannot long sustain such a burden of care alone. She wrote of their Christmas festivities, and of the response from the girls when she expressed her grateful appreciation of their gifts,—“Why should we not do this for you, who have given your life for us?”

A tender tribute to Mrs. T. B. Bigelow, who is long since in heaven, was read at this meeting by Mrs. S. S. Smith. She was one of the pioneers in the work of our Board, and helped to lay the foundations of Broosa School, to which we have just sent a crayon portrait of her sweet face, that was presented by her husband for the school to which she was so devotedly attached.

In our meeting of a month ago we were more than glad to welcome one whom we love and honor,—Mrs. A. A. Sturges, of the Micronesian Mission. She encouraged us with words which seemed to glow with living light against the background of her long experience on mission-ground. Mr. and Mrs. Sturges were in the first party of missionaries who went to Micronesia in 1852.

We are glad the radiance of our new Morning Star beamed upon them before they returned to this land, for we can think how like a banner of hope and promise the silvery steam from her engines must appear to those veterans who have so long wished, almost hopelessly, for such a blessing.

EDUCATE THE WOMEN.

MISS JENNIE S. VAIL, of Tokio, sends to the *Gospel in All Lands* a copy of an essay by one of the young men of the school where she is teaching. It was on “The Relation of Education to Progress of Japan.” What was said of female education will be of interest to our readers. It was as follows:—

“Now, if we purpose to save students from becoming slaves to their own selfish desires, we must establish a moral education. But how can we give them a moral education? I answer, by giving them a perfect religion. As a perfect system of education, the outgrowth of a perfect religion is the only thing that will insure the prosperity of the nation. We must study to establish such an education from the north to the south and from the east to the west of the country.

“I do not mean the education of the men only, for I consider

the education of woman is as important to society as that of man, In the most civilized nations the education of woman is very carefully attended to.

“But I am sorry to say that in Japan the education of woman is much neglected, though we are trying to make it a little better. If we look at the facts before us concerning the state of the women of Japan of the present age, we find there is no doubt that Japanese women are treated by their husbands as servants.

“Japanese parents often say that it is not necessary for their girls to learn much; they think that if they only know enough to obey their parents, and to serve their husbands faithfully, that will be enough.

“Let us, however, think for what purpose God created mankind. Did he make woman to be man's slave? No; endowed with less physical power, she was created to be man's helpmeet. On this account, woman's real duty is first in the home, to help her husband, and to keep the household economically; secondly, to educate her children according to the Word of God, and to bring them up true heroes.

“The barbarism of nations may be caused by the ignorance of the women, and especially of the mothers. Woman's duties being thus great, how can we expect her to discharge them well if she be imperfectly educated—if she only knows enough to obey her parents and serve her husband faithfully?

“If woman's education is not sufficient, there will, perhaps, be no great men; if there are no great men, the nation will decay. In view of these facts, is it too much to say that woman's education is one of the most important elements of civilization?”

OUR TREASURER'S REPORT.

TWELFTH annual report of the Treasurer of the Woman's Board of Foreign Missions of the Pacific for the year ending September 1, 1885:—

<i>Received from—</i>		
Anacortes, W. T.	\$16 50	Hydesville Sunday-school—
Berkeley—Auxiliary Society,		Christmas offering
\$151.55; Theodora Society, \$50,	201 55	Lorin, Alameda County
Benicia—Last year's contribu-		Little Shasta Sunday-school
tion, received too late for ac-		Los Angeles—Last year's con-
knowledgment at annual		tribution
meeting	20 00	Lugonia
Cloverdale—Auxiliary Society	25 00	Oregon and Washington Branch
Eureka—First and Second		Oregon City—Congregational
Churches, two years' contri-		Church, \$8.70; Band of Honor
butions	18 00	\$6.30
Grass Valley—Auxiliary Soci-		Oakland First Congregational
ety, two years' contributions,		Church—Auxiliary Society,
\$91; Young Ladies' Mission-		\$546.20, \$200 of which from
ary Society, \$20	111 00	Mrs. Seth Richards, \$25 from
		Mrs. J. K. McLean, to consti-
		tute Mrs. H. S. Burbank a

life member, and \$15 from Mrs. J. B. Richardson to constitute Mrs. W. H. Chickering a life member; Young Ladies' Missionary Society, \$204	\$750 20
Oakland Second Cong'l Church—Two years' contributions	42 65
Aux.	36 80
Oakland Plymouth Avenue Ch.	36 75
Petaluma—Two years' contributions, of which \$75 is for two Broosa scholarships	132 60
Pescadero	2 00
Prescott, A. T.	8 00
Redwood	5 50
Riverside—Aux. Society, \$19.32; Theodora Society, for girls' school in San Sebastian, Spain, \$20	39 32
Rio Vista	34 35
Santa Cruz—Aux. Society, \$32.50; Echo Society, \$10; Cheerful Workers, for one Broosa scholarship, \$40	82 50
Saticoy—Sunday-school infant class	1 01
San Bernardino	29 65
Sonoma—To constitute Mrs. Wikoff a life member	25 00
Stockton—Auxiliary Society, \$25.45; Juvenile Society, \$4.55	30 00
Sacramento	62 35
Santa Barbara—Aux. Society, \$105; Willing Workers, \$10	115 00
San Jose	20 50
Saratoga	35 00
San Francisco First Cong'l Church—Cephas Society	575 00
San Francisco Plymouth Ch.	201 00
San Francisco Third Church	25 00
San Francisco Bethany Ch.—Bethany Gleaners, for Broosa scholarship, \$37.50; Bethany Gleaners "thank offering," \$9; Earnest Workers, \$60	105 50
San Francisco Fourth Ch.—Sunday-school, \$63.60; Centennial Band, \$34.95	98 55
The Dalles, Or	10 00
Ventura County Woman's Missionary Society—Two years' contributions	31 75
Sunshine, Wash. Ter.—Mrs. J. W. Blakeslee	5 00
Skokomish, Wash. Ter.—Mrs. Eells	3 00
Tuscarora, Nev.—Mr. Joseph Fuller	3 95
Merced Falls—Mrs. Nelson	7 50
Fresno—Miss Laird	6 00
Fresno—Miss Maggie Cummings	15
Collection at Stockton	40 00

Total receipts for the year, \$3,106 58

Disbursed—

Paid for printing letters, certificates, programmes, etc.,

\$11.75; Mrs. Pease' traveling expenses, \$6; Treasurer's book, \$1.15	\$18 90
Leaving cash	\$3,087 68
Paid debt on appropriation last year	272 31
Cash on hand September 1st	\$2,814 37
Appropriation for year 1885, \$2,327.60; exchange and expense of sending same, \$6.60	\$3,334 20
Deficit	519 33

SUPPLEMENTAL REPORT.

Received—

Sept. 2d, collection at annual meeting for deficit	\$42 25
Sept. 2d, Mrs. Judge Searls, Nev.	5 00
Sept. 2d, Cephas Aux. Society, First Cong'l Church S. F.	78 10
Sept. 4th, Miss M. E. Vance, Rose-bud, Custer County, M. T.—"One tenth is the Lord's money"	10 00
Sept. 10th, Market Street Ch., Oakland	3 30
Sept. 10th, Fourth Cong'l Ch., S. F.—Centennial Band	37 50
Sept. 13th, Golden Gate Church, Oakland	14 00
Sept. 15th, Riverside—Ladies' Missionary Society, \$21.70; Theodora Society, \$5	26 70
Sept. 15th, Antioch	22 50
Sept. 17th, Alpha Kappas, Third Cong'l Church, S. F., to constitute Miss Nellie Beck with a life member	25 00
Sept. 17th, First Cong'l Church, Oakland	40 30
Sept. 20th, Fourth Cong'l Ch., S. F.—Sunday-school	3 10
Sept. 21st, Cloverdale	15 00
Sept. 25th, Woodland—from a friend	2 00
Oct. 8th, Los Angeles	23 50
Oct. 8th, Third Church, S. F.	25 00
Oct. 8th, Benicia—Mrs. Willey	2 50
Oct. 8th, Benicia—Miss Smith	5 00
Oct. 8th, gold-dust sold at anniversary meeting	9 00
Oct. 8th, gold chain, sold at anniversary meeting, in shares of \$1 each	103 00
Collection at anniversary meeting at Berkeley	54 20
	\$546 95
Total cash	\$3,362 32
Disbursed—	
Sent to Langdon S. Ward, Treasurer A. B. C. F. M., \$3,327.60; exchange and expense of sending same, \$6.10	\$3,333 70

Cash on hand, Oct. 14, 1885 \$28 62

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Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

Sixty Cents a Year in Advance.

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ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1873.